wholly unconnected with Palestine. In speaking of Arab civilization one thinks of Mecca, Baghdad, Damascus, Cairo, and Grenada, not of Jerusalem; and even now Palestine counts for less in Arab culture than Egypt, Iraq, Arabia, Syria, or Morocco.

Nor have the Jews ever altogether left Palestine. The ruins of many synagogues, recently discovered, prove that numerous Jewish settlements still existed in Galilee in the sixth century, and probably even a few centuries later. Persecutions by the Crusaders reduced the Jewish settlements in Palestine, but none the less the uninterrupted presence of a certain number of Jews can be proved from the earliest times to this day. And all through history Jews from the Diaspora made pilgrimages to Palestine, or went there to live in the country hallowed by their national history and to be buried in its soil.

Even more than through that "remainder", the Jewish people in the Diaspora felt bound to Palestine by its Messianic hopes. The thought of the *"Geulah"* (deliverance from the Exile and return to Palestine) exerted a supreme influence on the Jews through the Middle Ages, and had it not been for that hope they could never have endured without wavering the sufferings inflicted on them at that time, and even in the seventeenth, and eighteenth centuries. Orthodox Jewry never accepted the Diaspora—called in

Hebrew *Galuth* (Exile)—as final, and in daily prayer supplicated for the return to Palestine, be it from the ends of the earth*

Only nations which voluntarily renounce their country forfeit their claim to a return; but so long as their thoughts turn homeward, their claim stands. Into the graves of pious Jews buried in the *Galuth* some grains at least are put of Palestinian earth.

Nor can the Jews survive as a national entity except through the National Home in Palestine; and this Jewish struggle for life necessarily affects the non-Jewish world, for the Jewish problem is an unsettling factor in the lives of